

Lightbreakers

According to

The Promise of God:

Discovered & Told

To the destroying and razing the Fundamentals of Antichristian Gatherings together, under the notion of the Church of Christ:

Together with

Some Prophetical Hints touching the Exaltation of the Throne and Kingdom of Christ in Truth and Righteousness.

WITH

A brief Declaration to the Inhabitants of these three Nations, *England, Scotland and Ireland*: Albeit Letter to Judge Cooke.

Consider these things ye great and mighty men of the earth; For, behold the Lord cometh with an Host of his Angles to govern the earth in Righteousness, establishing equity and justice, putting an end to all unrighteousness, and all that work wickedly shall perish.

Written in the year of the worlds wonder, and humbly presented to the Saints and Servants of the most high God, not in name only, but in deed and in truth.

By a lover of Truth, and Witnesse hereto, *Jo. Blinckes*.

Math 15. 13. Every plant that my heavenly Father hath not planted shall be rooted out.

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A word to the Reader.

DEARE Friends, and indeed so ye are, even as many of you as walk according to the commands of the Lord Jesus Christ, and in so doing ye fulfill the whole Law, that is, love, and who soever is not found in obedience to the law of love, is not onely an enemy unto his neighbour, but he is an enemy to the Lord Christ. I shall not trouble you with circumstances, but accordingly as in all humility I am bound, shall present to your view the consideration of these things, in which (though darkly) is held forth the fulfilling of many promises declared in Scripture: Wherefore whoever thou art that readest these things, consider well what thou doest e're thou givest thy judgment concerning them, lest thou erre, not knowing the gift of God; but first bring thy judgment into the balance of equity, and then trie and examine whether it will beare weight with them, yea or no; for if thy judgment be found too light, thou wilt suffer losse, assuring thy self, that the day is at hand, in which shall be discovered all the folly and madnesse of men, who are yet in captivity in Babylon, and in bondage to the Man of sin, that son of perdition, whom the Lord shall destroy by the brightnesse of his coming, and then shall be manifested all the deceit which hath been practised by the Merchants of that great Whore, which is Babylon in the spirit so called, whose wares shall prove

no better to thee then the garments of an idol, which are worn out; even as filthy rags: for, the Lord shall utter his voice from on high; even the voice of the Archangel, and all the Nations of the earth shall fall down and tremble before him, giving glory, and honor, and praise to him that liveth for ever and ever.

Thine in the Lord Jesus, who at his appearing shall change our vile bodies, and make them like unto his glorious body, that as he is, so shall we be in this present world.

Joseph Binckes.

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Acts 13. 41. Behold ye despisers, and wonder, and vanish away, for I work a work in your dayes, a work which ye shall not believe, if a man would declare it you.

Acts 2. 17. And it shall be in the last days, saith God, I will powre out of my Spirit upon all flesh, and your sons, and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreames.

The first Vision.

NOW it came to pass in the beginning, I was carried as it were into a great wilderness, in which I beheld a woman incompassed with an innumerable company of people, of all Nations, and kindreds, and tongues, crying out with a loud voice, saying, *How long Lord, how long will it be ere thou avenge me of my adversary?* at which the people ran violently upon her, purposing to have devoured her, but were not able, only this, they stript her of her garments, leaving her naked for a little space, and soone after there appeared a great cloud, which separated the woman from the people, and the woman lift up her hands, in which I beheld these two names, Justice, and Mercy, and on her head, Wonderfull Eternity; after a while the cloud passed away, the people as yet remaining, to whom the woman discovered herself, at which they were filled with blasphemous outcries, running at her with great violence, as before, but she became a great fire, and consumed them all; and I beheld another people brought forth, whose abiding was in and with this fire.

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The Exposition of the first Vision.

THe wilderneffe is *Babylon*, that place of confusion, the inhabitants whereof being such as are filled with a beast-like spirit, as Dragonish, or Lionish, eager of prey, in which, and among whom the true Church, the Spouse of Christ, as a woman is compassed, and being in pain to be delivered, that is, to bring forth righteousness her Son: These as enemies being round about her, and hearing her cry, run violently upon her, and strip her of her garments, with which they cloath themselves, and leave her naked; according as it is written, *they parted my garments amongst them*; even so the sons of Babel, that great whore, and all that serve the man of sin, do in behalfe of their mother, and the power to which they are in subjection, strip the truth at this day) preaching forth strife and contention, subjecting the innocent under a colour of profession, wearing the words of truth, but the truth it self is persecuted by them; therefore hath a cloud separated the truth from them, their understandings being darkened: this holds forth something of the Ascension of Christ into heaven, which for the manner or nature how he did ascend, or how he was received into heaven, is known to none, but those who are indeed the Disciples of Christ, and I pray consider who they are, not those who love the uppermost rooms at feasts, not those that love greetings in the markets, not those that love to be called of all men *Rabbi*, not those who esteem themselves above their brethren, not those that persecute strangers for conscience sake, when indeed they ought rather to have received them, & refreshed them in love, even as the Apostle *Paul* writes to the *Hebrews*, saying, *forget not to entertain strangers, & to do good forget not*: I might instance in many other particulars, but I shall leave that, and shew to whom its known, that is to say, the manner & nature of his Ascension; even to those who like *Abraham* obey the voice of the Lord, forsaking their fathers house, & following the voice of the Lord, not knowing whether they go; as also those whom *David* speaks of in the 15. *Psalme*, or those of whom *Isaiab* speaks in his 33. chap. ver. 15. and so forward, as also those who keep their fast according to *Isaiab* the 58. ver. 6. and so forward; as also those who like the Apostles, forsake all that they have for the love of Christ, whether father or mother, wife or children, land or livings, goods or good name, yea their owne
lives

lives also; to these are made known the mysteries of the Ascension and descending of Christ, or the Kingdome of the Father, the time therefore is at hand; yea and now is, that the cloud is passing away, and the glorious appearance of truth presents it self, at which the sons of Babel are enraged, crying out blasphemy, blasphemy, executing all that Beastiall power by which *Babylon* is upheld, and laying hold on all who own the naked truth, persecuting and imprisoning of them, but the truth, as a fire from the Lord shall consume them; that is, they being as yet under the power of sin and Satan, their flesh shall be destroyed or consumed, that their spirit may be saved in the day of the Lord Jesus, that is in the day wherein he shall open their eyes, by which they shall see themselves in *Babylon*, and in the practise and power of the man of sin that son of perdition, then shall they be brought forth a people zealous of good works, and shall praise God in the fires; wherefore I humbly commend you to the reading with understanding from the Lord, that 47. chap. of *Isaiab*, in which ye may see how the Lord will call to *Babylon*, although she be a Virgin, yet she shall sit in the dust; even so all that profess Jesus Christ, although they may appear as a Virgin in an outside of profession, and yet in their works deny him, being abominable and disobedient, and to every good work reprobate, shall be brought down to sit in the dust: This only for caution to all such, who under a colour of Saintship deceive the simple, leading them in the way of their Fathers, who indeed were they which persecuted the Prophets, not knowing that if the blind lead the blind, they shall both fall into the ditch, that is, the pit of destruction.

The second Vision.

IT came to passe also, I being as it were in a desert, beheld an old house inhabited with all manner of wild beasts, cruell and monstrous, and I heard a voice saying unto me, *Seest thou this old house, behold I will call my workmen together, and will shew them the pattern of a new building, and they shall pull down this old house, and the inhabitants thereof shall be destroy'd, and all the stone and tymbre that is in the old house in which is found life, shall go into the new building, so that nothing be lost, but that in which is found no life shall be cast into the fire, for the hands of the workmen shall prove it.*

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The Exposition of the second Vision.

MAN in this world is as an old house in the desert, which being inhabited with all manner of beasts cruell and monstrous, so man, yea the best of men in their first state or being, is but of the earth, that is earthy, and during the time of this state, untill man be changed from earthinesse into spirituality, by the coming in of the spirit of the Lord: man I say is inhabited or possessed with sin, death, hell, and the divell, such beasts whom the Lord abhorreth, but the Lord will call his workmen together, even all that work righteousnesse, and to them he will shew the patern of a new building, that is Christ, after whose likeness they shall bring forth another building, and the old building shall be destroyed, together with the inhabitants thereof, that is, whatsoever man by nature hath lived unto, according to the counsell of the man of sin, that son of perdition, who is exalted above all that is called God, shall be pulled down and brought low, and sin, death, hell, and the divell shall be no more, for they shall utterly be destroyed, and all the stone and tymbre wherein is life shall go into the new building; that is, all the living properties belonging to the new man, which are these, love, joy, peace, long-suffering, gentlenesse, goodnesse, faith; these shall go into, and be in the new building, that is, the new man; but that in which is no life shall go into the fire, that is, whatsoever liveth not in the light and righteousnesse of God, shall be cast into the fire of his jealousie, even all unrighteousness, and all ungodliness, and uncharitableness, of what sort or kind soever, for the hand of the work-master shall prove it, that is the Lord, who in the day wherein he shall be revealed, it shall be in flaming fire, to the perdition of ungodly men, but I forbear.

The third Vision.

IT came to pass again, that I being as it were in a great wilderness, heard a voice saying unto me, *Call to the Lions, and to the Leopards, and to the Foxes, and to the Lambs; and say unto the Lions, forasmuch as ye have walked in the strength of your might, and have taken the prey on my little ones, I will therefore disappoint you; and to the Leopards thou shalt say, although your spots appear never so many, I will at length take them away, and ye shall be exalted; and*

to the foxes thou shalt say, because of your subtilty and deceit, whereby ye have spoiled my vines, I will also disappoint you; and to the lambs thou shalt say, because ye have given your flesh to feed the hungry, and your fleece to cloath the naked, ye shall be my delight, and shall abide with me for ever.

The Exposition of the third Vision.

Babylon spiritually called, is as this wilderness, in which, and under whose power abide these four sorts of beasts, viz. Lions, Leopards, Foxes, Lambs, or comparatively four sorts of men distinguished under these four heads: The Lions denote unto us the Kings of the earth, and the great and mighty men, with their Captains, and men of Warre, who have been bewitched with the Sorceries of that great Whore, making themselves drunk with the wine of her fornications; to whom the Lord speaks by the Prophet *David*, *Psalms* 34. v. 10. who as yet are under the power of Antichrist, bearing in the head of their Banner the effigies of the Beast, with this *Motto*, *Peace, Peace*; but as soon as innocency and truth appears to discover their Idoll, then proceeds war and persecution; but the Lord will disappoint them, as he hath already begun, and will not cease, untill he have finished; by the Leopards, it denotes a people, notwithstanding they are yet in *Babylon* polluted and stained with her pollutions, yet the Lord will make choice of them, and shall give them the strength of a Leopard, and they shall rase the foundations of *Babel*, notwithstanding their contemptibleness amongst men, for the favour of the Lord shall protect them; by the Foxes is denoted unto us the Merchants of the Great Whore, who by their craft and traditions bring in all her gain; these being under her power, execute the will of the former, making havock of a good conscience, spoiling the Lords Vineyard, the true Church, bringing in all their receipts of customes, making the house of prayer a den of thieves, and devouring the innocent, eating the Lords people as they were bread, but the Lord shall utterly destroy them; the Lambs denote unto us, those who live the life of Christ, according to his commands, walking in the obedience and the simplicity of the Gospel of truth, notwithstanding they are persecuted, afflicted, imprisoned, and scattered, by reason of the innumerable of the Foxes which yet remain, having their

power from the beast, making war with the Lamb, but they shall be overcome by the Lamb, and the Lamb shall be gathered, and shall be the delight of the Lord for ever; Rejoyce therefore O ye that serve the Lord ever her, for God hath avenged you on her, therefore shall her plagues come in one day, death, and mourning, and famine, for she shall be utterly burnt with fire, for strong is the Lord who judgeth her.

The fourth Vision.

IT came also, I being on the side of an high hill, whereon was planted a great tree, whose armes incompassed the valley round about, so that when it did rain it rained into the valley, and when the Sun arose it scorched the hill, so that the tree perished in the root for want of moysture, and at length the tree fell down, and great was the fall thereof, it being found usefull for nothing but the fire.

The Exposition of the fourth Vision.

BY the hill is held forth the foundation, or womb, out of which, as a tree, doth grow all worldly wisdom, and policy, all fleshly inventions, might, power, and dominion, all humane traditions, pride, war, and contention, and whatever is of the world, these being as arms, or twigs over-powring the shrubs in the valleys, by reason of their greatness and strength, and notwithstanding the many shewres of spirituall mercies, yet is it of no profit to this tree, because the foundation thereof is so hard, and so steep, that this rain cannot pierce it, therefore is it, that it runs into the valleys, that is the meek and humble soul, even he who accompteth all his righteousness, and all the excellency of things here in this world on this side Christ, whether it be honor or esteem, riches or preferment, or whatever is neer or deare unto him, yea his own life to be as dross, yea less then nothing in comparison of the Lord Jesus: the rising of the Sun, and scorching the hill, denotes the powerfull appearing of the presents of the Lord, which shall be in flaming fire, that shall so scorch this hill, that it shall perish in its root, and shall assuredly fall, and great will be the fall thereof, as indeed it doth already appear at this day, therefore let them to whom this

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this may speak, observe this, that the tree is already perished in its root, and will suddainly fall, wee to them on whom it falls, it shall destroy them together with it self, and the breath of the Lord as a fire of brimstone shall consume it; consider this, ye who have set up your seat on high, even ye whose heart is lifted up, who have given your selves to pleasure, coveting riches, honor and preferment, putting your trust in the Sword, making flesh your arm, let me tell you in meekness and sobriety, and in the bowells of unfained love yerning towards you, that these things shall profit you nothing in the day of the Lord, but shall rather testifie against you; be exhorted therefore to follow peace with all men, and true holiness, without which no man shall see the Lord.

The fifth Vision.

IT came to pass also, I was as it were going through a strange Country, in which I beheld a great house, and drawing towards it, I heard a great outcry, and desiring to know what it meant, the woman thereof came unto me, saying, my husband is gone from home, and hath left me with these my mercilese servants, who in his absence have slain my children, and most unhumanely abused me, but the time of his returne is at hand, who will deal with them according to their doings.

The Exposition of the fifth Vision.

THe Country here is the world, the which every naturall man travellet through, as through a strange Country, they having here no abiding City, but as strangers and Pilgrimes here on earth, are looking after and for a City, whose Maker and Builder is God: the house denotes the Tabernacle of God with men, in which *Jerusalem* as a solitary woman is complaining for the loss of her children, they being slain by the power of maliciousness, which proceeds from wrath, thraldome and death, over which man in the beginning was Lord and Master; but now these are Masters, and man is in subjection, and become their slaves, which is far worse then a servant, inasmuch as they have given themselves to pride, vain-glory, and earthly pomp; but its indeed because their eyes are not yet opened, so that they cannot

see the appearance of the Lord amongst them, therefore men walk as shadows, having no substance, and their delight is to serve that which the Lord will destroy, which is their pride, greatness, worldly wisdom, and indeed all that is at enmity to God; but the time is at hand, yea and now is, that the Lord will break in amongst you; and your eyes shall be opened; and then ye shall see the emptiness of all those things wherein ye have comforted your selves, saying, as it were with the rich man, *Soul take thy rest, we have great force in England, in Scotland, and in Ireland, and a great Fleet at Sea*: But let me tell you once more, that except you keep the commands of the Lord Christ, all these shall profit you nothing, you know what is commanded in the fifth of *Matth. ver. 44.* to the end of the chap. but these things ye fall short of. I pray ye, where is your going from house to house to visit the poor, your feeding the hungry, and your cloathing the naked, ought not this to be done? how far then do ye go beyond the Scribes and Pharisees; read the 23. chap. of *Mat.* from the beginning to the end; see what is there written shall assuredly come to passe upon this Generation; for I lay unto you, *this generation shall not passe away, untill all be fulfilled.*

The sixth Vision.

A Gain, it came to passe I was as it were in a pleasant field; wherein I beheld the Moon in the firmament inclose the Sun, but the light of the Sun did extinguish the light of the Moon: also there appeared three Angells which guarded the Sun; also there appeared an altar, whereon was a great fire, and in the midst thereof was a man standing: there was also another man standing by the side of the altar all alone, and immediately there appeared a most excellent temple, whose building was of pure gold, very glorious, having many entrances, to which were as many Angells keeping the way thereof; and the light thereof was as the light of a great fire: Now there was standing by me a man in a mean habit, to whom I said, seest thou thou not how excellent this is which doth appear? and he answered and said, how should I, seeing the morning is dark, and therewith departed?

The Exposition of the sixth Vision.

BY the morning or dawning of the day, is held forth the neer approach of the day of the Lord, therefore hath he appointed the Ordinances of the Moon by night; so that during the time of this night, the Sun is inclosed by the Moon, that is, the glorious appearance of the Lord Jesus is inclosed and wrapt up in beggerly rudiments and observations, carnall Ordinances, formall worships; but the time is at hand, in which the glory of the Lord shall put out the light that is in them, they being but as the light of the Moon; the Firmament denotes unto us the Scripture; which is indeed the witnesse and testifier of all truth: the three Angells hold forth the threefold Office of Christ; that is to say, Priestly, Prophetically and Kingly, in which, and through which, he appears to be the Altar, the fire, and the Sacrifice for us, who are as the man standing all alone by the side of the Altar, whilst we are yet at a distance from Christ; but the time is at hand wherein we shall see him as he is: the Temple denotes the love of God, into which he will bring all the sons of righteousness, even his Saints and Servants, who are afflicted, scattered and persecuted, not after the formality or rudiments of mens teaching, but by an angelicall way and teaching from himself, himself being the light thereof. Now the man in the mean habit held forth thus much, man in his naturall estate, being no way invested with the singleness of the love and light of Christ, and untill he be inlightened by the Spirit of the Lord Jesus, cannot behold the things of God.

The seventh Vision.

A Gaine, it came to passe, that I was as it were in a garden, wherein I beheld a tree most excellent to behold, being full of blooms, and after a while there arose a great storm, and the blooms fell away, and immediately the fruit appeared, it being of every kind was found usefull for the healing of the Nations.

The exposition of the seventh Vision.

NOW the Garden is the heart of the new man, in which the Lord Jesus as a tree of righteousness spreadeth forth all the
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graces of his Spirit, which for number are as the blooms, and no sooner the excellency thereof doth appear, but anon persecution ariseth as a great storm, being carried on by the power and insolency of that man of sin, who is exalted in the Temple of God, and is worshipped above all that is called God, he being the enemy of truth, notwithstanding this doth not hinder the tree from bringing forth its fruit, but is an advantage rather unto it, therefore is it necessary that the Lords people should suffer, seeing the seed that is sown is not quickned, except it die; and if they have persecuted the Lord and Master, how much more will they persecute the servant also; and to this end, the Lord Jesus said to his Disciples, *except ye suffer with me, ye cannot raign with me*; if therefore of necessity Christ must suffer, then of necessity his servants must suffer also; be encouraged then all ye who have given up your selves to serve the Lord, who have not loved your lives unto death for sake of the cross, which at length shall be your crown, and marvell not that the world hate you, know ye not that the world is enmity to God, and that whosoever loveth the world, and the things thereof, the love of God is not in them: and now cometh the time wherein the powers of this world, with the wisdom thereof shall be overturned; because we see the fruit of the tree beginneth to appear; the Lord having given us this testimony, saying, *To know when the fig tree putteth forth her leaves, that Summer is nigh*, so when ye see these things, that is, persecution for truths sake, then lift up your heads, for your redemption draweth nigh; therefore although the fruit be but in the bud, and the seed of Christ sown in us be but in its infancy, yet it shall grow and increase, and become a healing to all the Nations of the earth, and all Nations shall flow in unto us, when the Throne of his love, that is the fulnesse of the presence of Christ, shall be advanced as a Standard amongst us, and in our hearts, the time is at hand, let as many as are spiritually minded wait for it, forasmuch as they know that their labour is not in vain in the Lord.

The eighth Vision.

A Gaine it came to passe, I being in a solitary place, in which I beheld a great number of dead carcasses, and I heard a voice

voice saying, *Arise and come to judgment*; and straightway they arose, seeking for justice & judgment, but there was none found, because the true Judge was not yet come.

The exposition of the eighth Vision.

THe place here which is said to be solitary, is the state of nature or mans first state, which is corrupt; now all men and creatures living here, that is, in the state of nature, are dead; now the Lord calls unto man to come from that state, wherein is no judgment, but that which is altogether unrighteous, and must be destroyed, unto a righteous judgment, according to the righteousness of God in Christ; but man by nature being dead to sins and trespasses, goeth about seeking for judgment and justice, but cannot find it, because being dead, he hath not seen the Lord Christ, who is the true Judge of heaven and earth, who though he is not as yet come to them, yet to as many as are invivified and renewed in the inner man, to them he is already come, and will shortly appear in them to judge the whole world.

The ninth Vision.

Again it came to passe, that I was in a desert, where I beheld a Pelican feeding her chickens with her heart blood: soon after the Pelican died, and the chickens fled away, and straightway there appeared a man having a crown on his head, and a voice spake, saying, *This is he that shall rule the Nations with a rod of iron.*

The exposition of the ninth Vision.

BY the Pelican in the desert, is held forth, man in honor is like the beast which perisheth, in regard of this, that man by nature brings forth pride, covetousness, self-love, self-exaltation, envy, wrath, and all that is of this world, which is contrary to the love and light of Jesus Christ these: man, yea all men in this station, even as the Pelican feedeth his chickens with his heart blood, adventuring body and goods, yea his life also for the love of these; but the time cometh, yea and now is, that man shall die to these, and they shall abide no longer, for the Lord shall arise with a crown of love, and true righteousness, and shall bring in his

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his everlasting power, and the power of the former shall fly away, and then shall it be that he shall rule the Nations with a Rod of Iron, according to the Scripture.

The tenth Vision.

Most worthy friends, since I came to this place it hath pleased God to visit me with this appearance, Decemb. 19. 1652.

I was as it were in a Kings Court, to which were gathered together a great multitude of people, being poor, and halt, and blind, and naked, to the intent the King might do them good, it having been the Kings pleasure to make proclamation for that end; but the Nobles and the great men were displeased with the King for what he had done, and therupon fell upon him and slew him; this done, they caused an image to be set up in the likenesse of the King, adorned in the Kings robes: now it came to passe that the people being wearied out of their expectation, they departed each to their own home; and after a while the spirit of the King visited his servants saying, go your way and make known to those people all that hath been done concerning me, and they went straightway and did as they were commanded; which when the people heard, they gathered themselves together and took counsell what to do, but the Nobles and great men made war against the poore, and fortified themselves, but the poor being led on by the counsell of the Kings servants, at length overcame those murderers, and dispossessed them, and put them to flight, and put many in ward till they should give an accompt for what they had done.

The exposition of the tenth Vision.

Now the Kings Court is the heart of man, in which the Lord Jesus as King beareth rule, therein is pleased to speak peace to the disquieted and afflicted soule, giving life to those who are dead, light to them that sit in darknesse, fullness to them who are empty, enrichment to the poor, sight to the blind, covering to the naked; at which pride, covetousness, vain-glory, wrath, malice, envy, anger, insolency, strife, persecution, these having power and place in the same Court, that is, in the heart of man, like the Nobles and great men, privily slay

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slay the King, that is, during the time of their bearing Rule, the Lord as King is as a Lamb slain, and Antichrist is set up in the room of the King, adorned in the habit of the King, that is, in outward worships and observations, by which the people are deceived, and being wearied out of their expectations, return to their home; that is, the time will come that the people shall see the emptiness of these things, together with the deceit thereof, then they shall rest wholly in the promise of Christ untill his appearing; now the spirit of the King visited his servants, saying, go your way and make known all that hath been done concerning me, and straightway they went and did as they were commanded; that is, the powerfull appearance of the Lord Christ shall so appear, that it shall so enlighten, and instruct his servants, who in the light thereof shall be able to discover Antichrist unto those who were deceived by him, he being set up in the Temple of God, being therein as an Angel of light; and they who were deceived, shall take such counsell from the servants of the Lord, as that they shall go forth against Antichrist, and all his train, which is very great amongst us at this day, but notwithstanding all the power, and all the force and strength that the men of this world can make in the behalf of the man of sin, that son of perdition, against the poor despised ones, yet they being led on by the counsell of the Spirit of the Lord, displaying the banner of his love, shall overcome them, and the adherents of Antichrist shall be brought into subjection, by the love of Christ exalted in the hearts of his afflicted people, and persecuted ones.

Thus in brief have I given you a taste of what the Lord hath shewed me your unfeigned lover, remembering Mr. Salmarsh my fellow-witness in the things of God.

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A word of life for all those that professe themselves
Saints and Servants of Jesus Christ, and yet fall short
of the true practice practised by the Patriarchs, and
Prophets, and Apostles.

*Deut. 14.
28, 29.
AAs 2. 45
AAs 2. 32
34.
AAs 5. 4.
1 Thes. 3.
12.
Jam. 1. 17.*

NOW whereas God ever appeared for the poor, the father-
lesse, and afflicted widdow, first under the Law, whenas yet
there was a yearly tythe for the Priest, and every third yeare a
tythe for the poor. Secondly, in Gospel-times that spirit of love
was much more enlarged, when not upon any outward command,
as before, but meerly upon the influence of the spirit within:
Saints were so carried forth in love one towards another, and
towards all men, though every man had a propriety of his own,
yet none of them said, that ought that they posselt was their
own, but they had all things common, and no man lacked, yea
none of mankind to their power, for their love was unto all,
that being pure religion and undefiled before God the Father, to
visit the fatherlesse and widdow, and to keep themselves unspot-
ted from the world: and as it was thus under the Law and Go-
spel, so in a third dispensation nowv approaching, and with some
present, which is the manifestation of the spirit: it is expected
according to the testimony of the Prophets and Apostles, vvho
verore and vvaited for this, that more love should appear among
men, and in the Saines, especially tovwards the miserable part of
mankind; but so it is, that even in the apostasie and darkest times
of Popery, yet much hospitality and houses vvere provided for
the poor, but novv these houses for the most part are taken up
for the rich, and that in these times of reformation, vvhen the
Saints reigne, as they say, but is indeed a great dishonor unto
Jesus Christ; therefore it is thought most fit that the fatherlesse
and afflicted vviddovv be had into consideration and provided
for.

Much more I might vvrite concerning these things, but let
this suffice to vvarn them vvho say they are Saints and servants of
Jesus Christ, and are in a most absurd nature guilty of that pra-
ctice vvhich becometh not the Gospel of our Lord Iesus Christ, &
do irresistibly gainsay and oppose them, vvho out of the inte-
grity and innocency of their spirits forevvarn them against such
practises.

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practices, vvhho indeed keep back the right of the labourer, and put the needy out of their house; vvhhen they ought rather to haue refreshed them: let such know, that the Lord is at hand, even at the door, vvhho vvhill deuoure their hypocrisie in the face of the vvhole vvhorld, vvhich is the prayer of me for their sakes vvhho are scattered and persecuted, troubled and afflicted for the cruths sake, and haue not loved their owne liues even unto the death for the testimony of the Lord Iesus Christ.

J. B.

A brieue warning to the Inhabitants of *England, Scotland, and Ireland.*

Or a word of counsell to those that call themselves
by the name of S A I N T S.

1. **W**Oe to thee, O thou that inhabitest these Isles, who hast exalted thy seat on high, even thou who hast giuen thy self to pride; and whose heart is lifted up, who haue yeelded your selves members of unrighteousness, inasmuch as that you haue given your selves to riches, and to honor and preferment, and haue put your trust in the Sword, making flesh your arm, and by these haue forsaken the right way of the most high.

2. Woe to the wicked, it shall be ill with him, for the reward of his hands shall be done unto him, for the Lord hath entred into iudgement with the anrients of his people, and the Princes thereof, for ye haue eaten up the Vineyard, and the spoil of the poor is in your houses, what mean you to beat my people, and grind the faces of the poor, saith the Lord?

3. Woe unto you therefore, for the Sword of the Lord is drawn against all ungodliness and all unrighteousness, the enmity and the malice, the persecution and the shedding of innocent bloud, which still remains in you; as also your riding the backs of

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your brethren; even as *Balaam* rode the As's, who like the As's served you ever since they became yours, and now because the Angell of the Lord hath taken place in the way, they like the As's being willing to save you, having given their lives as a prey that you might enjoy your rest, and have not spared their own interest that you might be enriched, yet they are smitten, troubled, persecuted.

4. Woe unto you therefore, for the Lord hath given command unto his Angell to withstand you, untill your eyes be opened, and ye bow your head, and it be made known unto you, that unlesse they had saved you, ye had surely been destroyed.

5. Woe unto you, your men shall fall by the sword, and your mighty men in the war, for the Lord will not cease, untill he have brought forth judgment to victory, by putting an end to all that work wickedly, and righteousness and peace perfected with true holinesse, be established in you.

6. Woe unto you that have called your selves by the name of Saints, and yet your practise is as the former, who have refused to be advised, but have out of the pride of your hearts, resisted them, who out of the innocency of their Spirits besought you to be reconciled unto God, and to good works, but ye still retain your old practise, keeping back the right of the labourer, and turning the needy out of doors, when ye ought rather to have refreshed them.

7. Woe to you therefore, for the day is at hand wherein the Lord will discover your hypocrisie in the face of the whole world, and that for their sakes, who are scattered and persecuted for the truths sake, and have not loved their lives even unto the death, for the testimony of the Lord Jesus, who is our rejoycing all the day long, because he hath dispossessed the man of sin by the brightnesse of his appearing, and hath redeemed us from the dominion of him, by taking possession of us, and exalting the Throne of his everlasting love in our hearts.

8. For which we will sing praises to God on high, because he hath judged the great Whore, who in times past deceived us; and as she hath done unto us, she shall be done unto, yea she shall receive double for all that she hath done unto us, for the Lord hath uttered his voice from on high, and will not cease to plead the

the cause of his people against her, untill her name be perished out of the earth, it being the accomplishing of that great promise, even the bringing in of the new heaven, and the new earth, wherein shall dwell everlasting righteousness, that being the City of the first-born, to which we that are redeemed by the coming of the Lord Jesus are interested, having our fellowship with the Father and his Son Jesus Christ, together with an innumerable company of Angels, and the spirits of just men made perfect.

6. Be wise now therefore O thou that inhabitest the Isles, and be instructed ye Rulers thereof, do justice, and love mercy, follow peace and holiness with all men, without which no man shall see the Lord, for he is King over all the earth, happy is the man whom the Lord shall deliver, he shall see the salvation of God.

10. Consider these things, O thou that art exalted, and know that thy exaltation is no other then the exaltation of *Pharaoh*, whom God exalted for this end, that he might manifest his great power, by destroying of him and his host, and setting the children of Israel free.

11. Even so will the Lord destroy all the powers, and all the counsels, & shall discover all the secrets, and shall bring all your honors into contempt, and your rich men shall mourn and weep, and the poor men shall leap as an hart, for that the Lord hath made good his great promise unto his people, by exalting the Throne of his everlasting love in our hearts; as God is love, therefore to him be all honor, and all glory, and praise, for he only is worthy, inasmuch as he was manifested in flesh, and was slain, and hath redeemed us to God by his blood, out of every Kindred, and Tongue, and People, and Nation, and hath made us unto our God, Kings and Priests, and we shall raige on the earth.

A Letter presented to Iudge Cooke in IRELAND.

Right Honorable,

Since it hath pleased the Almighty God to call you forth into so
publike a Work, as the Advancement of the Throne and King-
dom of our Lord Jesus Christ, as doth appear by your late printed
Labors, called, *Monarchy* no Creature of Gods making, wherein
I have observed the most excellent out-goings of God upon your
spirit, bearing witness with my spirit, that he hath made you
faithful in this Service, and being hereby invited, and in obedi-
ence unto the Command of God, like faithful *Abraham*, have
forsaken all that is near and dear unto me, consisting only in exter-
nal things, and as a stranger am looking after & for that *City whose*
Maker and Builder is God; the discovery whereof is that which
alone is sufficient to establish our hearts, and to give us rest in these
times of distraction, it being our portion in this world to endure
many tribulations; yet in the Lord alone is our peace, of whom
and for whom I have much to speak when time and your self shall
admit: in the mean time be pleased to consider, that the Lord is
not slack in making his great Promise to appear, which for so long
since was prophesied by the Prophets, saying, *Behold I work a*
work in your days, which you shall in no wise believe, although a
man declare it unto you; Your sons and your daughters shall pro-
phesie, and your young men shall see visions: To which Truth I am
made a Witness at this time, for their sakes who indeed wait for
the fulfilling and accomplishing of that Promise; which for bre-
vity sake I shall forbear to write, the particulars whereof being
many, until that time wherein the Lord shall give me opportuni-
ty to speak with you face to face; in whom I have boldness to
present you with these few lines, no way doubting but that the
Lord will inform your spirit more fully touching those things
which most concern the Exaltation and setting up the Throne
and Kingdom of the Lord Jesus Christ; for whole sake I am made
to account all the excellency of things here below or beneath God
to be as dung and dross, whether it be Honour or Preferment,

Riches

Riches or Esteem, or whatsoever else that is near and dear unto me; yea mine own life also, if thereby I might be an advantage to the setting up of those things which best become the Gospel of the Lord Jesus; which indeed is of great worth in these our days in these Nations, it being so lately sown, and scarcely sprung up to any strength, that even those high winds of Persecution even among our own selves, each man seeking his own good, and not his Brothers, but rather his destruction; so that except the Lord stand up and preserve his own Word, it is yet like to dye; even as seed sown in corrupt ground, which for want of soundness and strength cannot bear, or bring forth.

And now, dear Sir, I humbly beseech you to bear with me, if any way herein I have overslipt my self, and pass by the failings which haply may appear by my rude Intrusion; and accept the good intention or meaning of him, who is and waiteth to be your faithful Friend and Servant in the Service and Obedience of the Lord Jesus Christ:

Cork, Decemb.
16. 1652.

Joseph Binkes.

*The great Men of the Earth, they shall their glory bring,
And lay it down even at his feet, who is their Lord and King:
Their Righteousness aforesaid, to them shall prove a dross,
When as indeed they shall behold the glory of the Cross:
Then shall the Lord alone be seen to be our praise,
When it shall be our Song, his Kingdom for to raise.*

This is Truth: Let him that hath an ear to hear, hear.

Some

Some Queres proposed touching the
true Ministers of the Gospel,
and the false Prophets.

First, whether any man as a Minister professing himself to be a Minister and servant of the Lord Jesus, ought not to give a true testimony of his knowing the Word of God, which is indeed to know God, and eternall life.

Secondly, whether or no he or they who have this testimony, have not put on the Lord Jesus as a seal of truth, he being the gift of God, and eternall life.

Thirdly, whether or no he or they who after the order of men professe themselves to be the true Ministers and not having this testimony, are not, or at least may be accounted the false Prophets.

These being as yet unanswered, I am made silent, and waiting upon God for a further discovery touching these things, who in that day wherein he shall make knowne unto the sons of men those things which belong to their peace and the spirit of truth, then shall it be made manifest who are the true Prophets from the false.

*My sheep heare my voice, a stranger they
will not follow.*

F I N I S.